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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

Vol. VII, 1918-1919

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Published and Edited by
THE UNITED LODGE OF THEOSOPHISTS, LOS ANGELES, CALIFORNIA
$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

A monthly magazine devoted to the promulgation of Theosophy as it was given by those who brought it.

The subscription price has been fixed at $2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

Contributions intended for publication should be sent in not later than the 15th of the month preceding issue. Writers should in all cases retain copies, as no manuscripts will be returned.

Subscriptions, contributions, and communications of every nature, should be addressed to

THEOSOPHY

504 Metropolitan Building, Los Angeles, California.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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A U M

"For in his passage to the next World, neither his Father, nor his Mother, nor his Wife, nor his Son, nor any of his Kinsmen will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives reward of his good, and single the punishment of his evil deeds. . . . When he leaves his corse like a log or a lump of clay on the ground, his kindred retire with averted faces: but his virtue accompanyeth his Soul. Continually therefore and by degrees, let him collect Virtue for his guide, and he shall traverse a gloom now hard to be traversed."—*Catechism of Brahmanism.*

THEOSOPHY

Vol. VII NOVEMBER, 1918 No. 1

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HAVE ANIMALS SOULS?*

I.

"Continually soaked with blood, the whole earth is but an immense altar upon which *all that lives has to be immolated*—endlessly, incessantly" . . . —COMTE JOSEPH DE MAISTRE. (*Soirées* 1 ii, 35).

MANY are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh*-eaters cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few milleniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden-feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity—"the tyrant's plea!"—among Western nations; if hosts of victims in every

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1886.

city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly:"—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the "shooting season." The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, "the mighty hunter before the Lord." Christian ethics are as conveniently turned into paradoxical syllogisms as those of the "heathen." The writer was told one day by a sportsman that since "not a sparrow falls on the ground without the will of the Father," he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father's will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since the Christian doctrine teaches *that the soul of the animal dies with its body*. Might not the legend of Cain and Abel have had a dual

signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called "vivisection rooms." Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called "the learned butchers of the Institute"—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those "executioners," a well-known French author:—

"Vivisection"—he says—"is a speciality in which *torture,* scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It (torture) makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day's work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and *that* in the evening, is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow."*

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. "Horror and lies!"—exclaims the same author. "In the matter of secrets—a few localisations of faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalised, beside which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher's knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!"*

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even De Mirville, that ardent defender of the rights of the church, calls such texts—"Biblical tolerances, *forced from God* after the deluge, as so many others, and based upon the decadence of our strength." However, this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisector—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis,

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* *De la Resurrection et du Miracle.* E. de Mirville.
* *De la Resurrecion et du Miracle.* E. de Mirville.

in which God gives *dual* Adam—"dominion over the fish, fowl, cattle, and over every living thing that moveth upon the earth"—(Ch. i., v. 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer; "Not so. Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN;" and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question —"Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?"—he will reply:—"Because man is created in God's own image and looks *upward* to his Creator and to his birth-place—heaven (*os homini sublime dedit*); and that the gaze of the animal is fixed *downward* on *its* birth-place—the earth; for God said—'Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind'," (Genesis I, 24). Again, "because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death."

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man's birth-place is in heaven any more than that of the last of creeping things—quite the contrary; for we find in Genesis that if God created "man" and blessed "them" (Ch. I, v. 27-28) so he created "great whales" and "blessed them" (21-22). Moreover, "the Lord God formed man of the dust of the ground" (II.—7): and "dust" is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (Ch. III) which ought to have settled by this time every dispute upon the subject. "The sons of men . . . might see that they themselves are beasts" (*v.* 18) . . . "that which befalleth the sons of men, befalleth the beasts . . . a man has no pre-eminence above a beast,"—(*v.* 19) "all go into one place; all are of the dust and all turn to dust again," (*v.* 20) . . . "*who* knoweth the spirit of man that goeth *upwards*, and the spirit of the beast, that goeth *downward* to the earth?" (*v.* 21). Indeed, "who knoweth!" At any rate it is neither science nor "school divine."

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so.

For, if it is quite true that God gave *dual* Adam—the "male and female" of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—"dominion over every living thing," yet we nowhere find that the "Lord God" commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the "fruit of a tree yielding seed"—God says very plainly: "to you (men) it shall be *for meat.*" (I, 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavio* Tertullian writes to Minutius Felix: "we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, *who refuse to taste dishes in which animal blood may have been mixed.*"

But the writer does not preach vegetarianism, simply defending "animal rights" and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and the spiritual Ego that *informs* him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole Bible in the light of esoteric philosophy, which reconciles the whole mass of contradictions and *seeming* absurdities in it—he will never obtain the key to the truth;—for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter XXIV of Leviticus is full of it. Instead of the verses 17 and 18 as translated in the Bible: "And he that killeth a beast shall make it good, beast for beast" in the original it stands:—"Life for life," or rather "soul for soul," *nephesh tachat nephesh.** And if the rigour of the law did not go to the extent of killing, as in Sparta, a man's "soul" for a beast's "soul"—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (Ch. XX. 10, and Ch. XXIII. 2 *et seq.*) rest on the Sabbath day extended to cattle and every other animal. "The seventh day is the sabbath . . . thou shalt not do any work, thou nor thy . . . cattle;" and the Sabbath *year* . . . "the seventh year thou shalt let it (the land) rest and lie still . . . that thine ox and thine ass may rest"—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occa-

* Compare also the difference between the translation of the same verses in the *Vulgata*, and the texts of *Luther* and *De Wette*.

sions on a par with man himself. The whole question rests upon the misconception that "soul," *nephesh,* is entirely distinct from "spirit"—*rauch.* And yet it is clearly stated that "God breathed into the nostrils (of man) *the breath of life* and man became a living soul," *nephesh,* neither more or less than an animal, for the soul of an animal is also called *nephesh.* It is by development that the *soul* becomes *spirit,* both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. "The *irrational* soul of a dog or a frog divine and immortal as our own souls are?"—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal *hoping* for, and *living in the expectation of the same "deliverance from the bonds of corruption"* as any good Christian. The precise expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

The fact that so many interpreters—Fathers of the Church and scholastics,—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable.* Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says: "The aim of all creatures is the service of man. Hence, together with him (their master) they are waiting for their renovation"—*cum homine renovationem suam expectant.**

* *Commen. Apocal.,* ch. v. 137.

"Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the *Secret Doctrine* explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward . . . .

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (*Gen.* IX. 25),—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand.* Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geyer justly remarks. But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

> "God gave us only over beast, fish, fowl,
> Dominion absolute; that right we hold
> By his donation; but man over man
> He made not lord; such title to himself
> Reserving, human left from human free."

—says Milton.

But, like murder, error "will out," an incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though

not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us "soul," or neither the one nor the other is so endowed.

H. P. BLAVATSKY.

(*To be continued.*)

THE SELF*

FROM SHANKARA'S TATTVA BODHA.

What is the Self?

—The Self stands above the three vestures, the coarse, the fine, and the causal; is beyond the five veils, and is witness of the past, the present and the future.

What then is this Self?

—Its own nature is Being, Consciousness, Bliss.

What is being?

—What stands throughout past, present, and future.

What is Consciousness?

—The essence of knowing.

What is Bliss?

—The essence of all happiness.

Therefore let a man know that the own-nature of his Self is Being, Consciousness, Bliss.

* Reprinted from the "Oriental Department" papers, November, 1894.

CONVERSATIONS ON OCCULTISM*

STUDENT.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kāma Lôka as distinguished from the "animated corpses" devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if

*This article was first printed by Wm. Q. Judge in The Path, February, 1895.

identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipations of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

SECRET DOCTRINE EXTRACTS*

. . . . . The *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?"

* From the Original Edition Vol. I, p. 149; see Vol. I, p. 173 Third Edition.

THE MAHOMEDAN TRADITION OF ISSA OR IESUS*

From the Persian of Mirkhoud, 1432-1498 *A. D.*

HIS Lordship Issa had a woolen fillet on his head, and wore a garment of the same material on his body. He carried a staff in his hand, and was constantly travelling; he was in the habit of spending the night in any place where it happened to overtake him. His canopy was the darkness of the night, his bed the earth, and his cushion a stone. Some allege that his lordship consumed earth instead of bread, nor was he ever liable to joy or grief at obtaining or losing anything in the world. He ate oat-bread, travelled on foot, and was not fond of smelling fragrant odors. He took no care about procuring dinner or supper, and wherever he ate bread he placed it on the ground, was contented with but little of it, and said: This is much for me, who must die.

One of his apostles requested him to procure a beast for the purpose of relieving himself from the trouble of walking, but he replied: I have not the price required. They then purchased an animal for him, which he bestrode during the day, but when the night approached, his noble mind became apprehensive about the food and water necessary for it; therefore he returned the quadruped to them, saying: I stand not in need of a thing that attracts my heart to itself.

One day they made another request to him, and said: Oh Prophet of God, permit us to build a house for thee! He replied: What shall I do with a house that will fall to ruins if my life is long, and will become the property of another if it be short? But as his companions insisted and expostulated with him on this subject, he went with them to the seashore, and said: Can you build a house on these stormy waves? They replied: No edifice can stand on waves, or even be built. He said: Such is the relation of this world to the next!

There is a tradition that one day he was walking in the road with three persons, who suddenly perceived two ingots of gold and desired to take possession of them. Issa—on whom blessing—however, demurred, saying: Be aware that these two ingots will become the occasion of the destruction of all three of you! When Issa had departed, one of the said three men went to the bazaar to purchase food; his two remaining companions, however, resolved to kill him on his return, so that they might equally divide the ingots and each obtain one. The man who brought the food had mixed poison therewith in order to become the sole possessor of the treasure after the death of his associates, but they slew him as soon as he had arrived; after that they ate the poisoned food, and likewise departed to the next world. When Issa returned he looked

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*This article was printed by Wm. Q. Judge in the *Oriental Department* papers, September, 1894.

at those three victims of predestination, and said: It is thus that the world deals with those who are addicted to it!

One of the miracles of this spirit of God was, that he shaped a piece of loam into the figure of a bird, breathed into it, and it flew; this bird is called a bat. When the Jews beheld this miracle they exclaimed: this is evident sorcery! Another of his miracles was, that he cured the blind and lepers.

And another miracle was, that he brought the dead to life, as the Most High has said: And I will raise the dead by the permission of God. It is related that the first person brought to life by the felicity of his blessed breathings was the son of an old woman. The event took place as follows. While he was travelling he perceived on a certain occasion an aged woman sitting on a grave. He spoke to her, and she told him that this was the tomb of her son, near which she would remain till her death, or till her son come alive again. Issa said: Wilt thou leave this place if thy son comes alive again? She said: Yes! Then his lordship fell on his knees and prayed; after that he went to the tomb, and exclaimed: Oh arise immediately by the command of God! That very moment the grave opened, and a man came forth from it, who, shaking the dust from his head, said: Oh Spirit of God, what was thy reason for calling me? Issa informed him of his mother's wish, but the son of the old woman besought Issa to allow him to return to his resting-place, and so make the agonies of death easy to him. His request was complied with. The son of the old woman returned to the grave which closed itself over him as before. But the obdurate Jews, when they heard of this event, said: We have not heard of greater sorcery than this!

Historians have reported that in the time of Issa—on whom blessing—there was a king in the country of Nassibin who was very arrogant and tyrannical. Issa having been sent on a mission to him, started towards Nassibin. When he arrived in the vicinity he halted and said to his apostles: Which of you will enter the city and say: Issa who is a servant of God, his messenger and his word, is coming to you! One of them whose name was Yakub exclaimed, I will go, oh Spirit of God! The Lord Issa said: Go, although thou art the first who wilt separate thyself from me. After that another believer in the one God, Tuman by name, asked permission to accompany Yakub. Issa allowed him to do so, but said: O Tuman! thou art destined soon to be afflicted. Then Shimaun said: Oh Spirit of God, if thou wilt permit, I will be the third of them, on condition that, in case of trouble, when I invoke thy aid, thou wilt not withhold it. After he had also obtained leave, the three men departed. Shimaun tarried outside the city, saying to his companions: Enter ye, and do what Issa hath ordered you. If any misfortune befall you, I shall try to remedy it.

Before they arrived at Nassibin the foes of religion had spread evil reports about Issa and about his mother, so that when Tuman

and Yakub entered the city, and the latter raised the shout: Verily now Issa the Spirit of God, and his word, his servant and his message, has come to you!—the people turned towards him and asked: Which of you two is the speaker of these words? Yakub disavowed these words and denied having uttered them, but Tuman said: I have spoken these words! The people then accused him of falsehood, and uttered unbecoming sentiments with regard to Issa and his mother Mariam. They led Tuman to the king, who ordered him to revoke these words on pain of death. Tuman refused to comply, whereon the tyrant commanded his hands and feet to be cut off, his eyes to be pierced with an awl, and his body to be thrown upon a dunghill. When Shimaun had heard what took place, he entered the city, waited upon the king, and said: I hope the benignity of your majesty will grant me permission to ask a few questions from a man who has been punished. The king having assented, Shimaun went to the dunghill, and asked Tuman: What are thy words? He replied: I say that Issa is the Spirit of God, his servant and his messenger. Shimaun continued: What are thy arguments in favor of the truth of these words? Tuman replied: He heals those that are blind from birth, lepers, and all kinds of diseases! Shimaun continued: Physicians do these things likewise, and are participators in such acts. What other sign does he possess? Tuman said: He knows what people eat in their houses, and what they put aside. Shimaun rejoined: Soothsayers do this; is there any other sign in him? Tuman said: He makes a bird of clay, breathes into it, and it begins to fly. Shimaun said: This looks like sorcery; what other argument has he in favor of his claim? He replied: By the permission of God, he can raise the dead to life again!

Shimaun then made report to the king, saying: This culprit speaks of great things performed by Issa; and which can originate only from the omnipotent and absolute Sovereign, or from his prophet. Every act of his messenger depends on the permission of the Lord of lords; nor would the eternally living One allow a sorcerer to work such miracles. If Issa be not a prophet of God, he cannot revive a dead body. Therefore it will be best to call Issa, and to try whether he can do all that this man asserts; but if Issa refuses to comply, thou mayest chastise the man whom he has sent with any additional punishment thou mayest deem fit. If on the other hand Issa resuscitates a dead man, we shall be obliged to believe in him, because the raising of the dead will be a convincing argument and an invincible proof of his being a true prophet and a messenger.

The king approved of what Shimaun had said, and ordered Issa the Spirit of God to be produced. Issa—on whom blessing—came, and by his advent the assembly received new lustre and freshness. The king then ordered Shimaun to converse and dispute with Issa, to whom Shimaun accordingly said, in the presence of the king:

This thy envoy, who has incurred the wrath of our king, bears testimony that thou art a mesenger of God! Issa replied: He speaks the truth! Shimaun continued: He imagines that thou art able to heal those who art blind from birth, and lepers, as well as thou curest sick persons! Issa replied: His statement is in conformity with facts! Shimaun rejoined: It has been decided that if thou canst not perform that which Tuman pretended concerning thee, we shall kill thee and thy companions. Issa said: Yes! Shimaun asked: Then begin with thy companion!

Issa thereupon placed the hands and feet of Tuman, which had been cut off, upon their stumps, and drew his own hands over them, whereon, by the power of God, Tuman became whole as before. Then he rubbed his blessed hands upon the eyes of Tuman, and he began to see.

Shimaun exclaimed: Oh king, this is a sign of the signs of his being a prophet! Then Shimaun begged Issa—on whom blessing—to reveal what those present in the assembly had been eating last night, and what they had put aside. The Messiah—on whom blessing—then addressed each man separately, and told him what he had eaten the last evening, and what he had laid aside.

Shimaun again said: Thy envoy imagines that thou makest of clay the similitude of a bird, and after breathing into it, thou causest it to fly; and the king wishes to behold this strange event! Issa asked: The figure of what bird is wanted? They said: The bat, because it is a strange bird! Accordingly he fashioned it, breathed on it, and it flew.

This tradition is taken from Rehatsek's edition of Mirkhoud's Rawzatus-Safa, a cycle of legends or traditions from the days of the genii and Adam to the founding of the Mussulman power.

(*To be continued.*)

SECRET DOCTRINE TEACHINGS*

" . . . . . There were old worlds that perished conquered by the new," etc., etc. (*"Isis Unveiled," Vol. II., p. 260.*) The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body —become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

* From the Original Edition Vol. 1, p. 203; see Vol. I, p. 224 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VI.

PRELIMINARY REMARKS.

This chapter speaks of the "balance principle"—Kama or desire; it is the fourth principle counting from above or from below, so numerically it stands as the balance of the Seven. It is also the principle which is most developed and in use among men in general, and forms the basis for their actions, and here again it is the "balance" from which the ways go up and down. Being the active principle, desire will be for physical existence and possessions as all in all, or for a life in spirit and true perception and understanding; it is in these directions that "ways go up or down", the choice resting with each human being, and the results following the choice and effort.

When the human being leaves the body to return to its elements of the physical world, he still possesses the Kamic or desire body of astral substance and for a longer or shorter time according to the intensity of the physical life last passed, he thinks and acts in a world of his own creation. When he discards the Kama Rupa, or in other words, dies out of it, as he did the physical body, it remains coherent for a time and begins to disintegrate, although its coherence as an automatic coherent body may last for a great many years. It is this Kama Rupa which is the chief actor in spiritual seances, and whose disintegration is delayed and existence prolonged by mediumistic practices. After "dying" out of the Kama-Rupa, the Real Man ascends to the Devachanic state, a state which may be called the divine personal state, and after exhausting its possibilities, returns to earth-life. This is the general course of mankind; the exceptions are those who, through knowledge and a life in accordance with that knowledge, pass beyond illusion.

Q. The chapter speaks about the desires and passions having two aspects, one higher and the other lower. What would be the higher?

A. The higher, is the identification of the being with the higher nature, Atma, Buddhi, Manas, and the "lower" with the physical body, and desires pertaining to physical existence.

Q. If the Kama Rupa is but the mass of desires and passions of the incarnated being, and he has no concern with the people left behind, who would be responsible for the scattering of those evil thoughts and deeds?

A. We might ask ourselves, who is responsible for the contaminating effects of a decaying physical body? It could not be the one whose karma carried him out of it, but those who are living upon the plane of "body". So with the "astral remains"; those who are ignorant of the real nature of man and who make the desire nature the basis of their thought and action are liable to that kind of infection. There is also a phase of collective karma involved in the question; the "living" can be affected by the "dead" and the "dead" by the "living"; knowledge and right living—spiritual, intellectual and physical "hygiene"—are the safeguards.

Q. Is that Karma?

A. It is. Effect follows cause, and as the causation proceeds from each being, the effects perceived and felt will be of the nature of the causes set in motion by each one.

Q. I should say it would be terrible?

A. Nothing is terrible that is avoidable. There are destructive as well as constructive forces in the universe; we have to know these in order to live wisely even on this plane; knowledge is also necessary on the hidden side of nature; we are here to learn.

Q. What each incarnating being brings back with him when he enters a body are the skandas?

A. That is the Sanscrit word for the tendencies of an earthly nature that the being has acquired; they cannot be expressed on any other plane than that of body and Kama, therefore when earth-life is resumed the being will naturally act along the lines he did in previous lives.

Q. What good then has the vacation in Devachan done him?

A. That depends upon himself. In Devachan the being experiences all that was unselfish and noble in the life last passed, and undoubtedly carries back with him something of this—perhaps much, but falling into the field of passion and desire which he had not conquered while in a body before, he too often falls a victim to his weaknesses. Devachan is an *effect* of the life last lived; whatever of rectification is done must be done *while in a body*.

Q. What is meant by the master power of imagination?

A. Imagination is the Master Power. This whole universe is

due to the image-making power of the beings who compose it. Everything exists first in idea and then is produced concretely. The image-making power lies at the root of all productions and all occult phenomena.

Q. If the principle of desire be not strong, then the master power of imagination cannot work?

A. There must be an image or object to be produced, and the desire to produce must remain until the work is accomplished; this calls for concentration and effort as well as a knowledge of ways and means. But selfish desires never fail to work evil to others as well as to one's self, so our image-making power should be used for unselfish and high aims.

Q. The "Voice of the Silence" says to desire nothing. Does not that mean personal desires?

A. It means, desire no thing for one's self. Live to benefit mankind is the first step.

Q. Does the power of the imagination, backed by a strong desire, form an astral body?

A. The power of imagination, backed by a strong desire must produce a form of what is imaged, in some kind of substance, or it could not be perceived as a form in the mind. Even a fleeting thought produces a form, but these, like soap bubbles, soon dissipate; the more the concentration upon a given idea or form, the more lasting and concrete it becomes.

Q. In what is the matrix formed?

A. In the ethereal substance—Prakriti, or some of its densifications; there are several states above the physical. The action is from the manasic plane, the creative. All these states of substance are present everywhere, and are used according to the kind and quality of the idea.

Q. If a Kama Rupa takes possession of the medium's mind, then it can give forth knowledge that occurs after the death of the person?

A. The Kama Rupa cannot give anything, but impressions are received from it by the mediumistic person; these may be perceived by the medium as ideas, sights, sounds, odors, tastes, etc. The Kama Rupa is—with some exceptions—an automaton, and has neither foresight nor foreknowledge, and is absolutely irresponsible.

Q. The chapter says that the Kama Rupas of suicides or executed criminals can incite others to evil doings?

A. When the body is forcibly destroyed by a legal execution or by suicide, the man is not dead and will not be until his natural life-term is ended. Such an one would seek earthly expression which can be had only through some living body. It is such Kama Rupas that obsess people of like tendencies, and are the most active at spiritualistic seances.

Q. Does such a Kama Rupa act with a conscious knowledge of what he is doing?

A. He acts as he feels and on the line of his desires through whatever channel may be open to him. He wants what he wants and takes it wherever he can get it. I would say that he is conscious of what he wants, but not of any responsibility.

Q. At seances mediums cannot know the nature of the being who controls them?

A. A medium is passive and is subject to any kind of control; such an one provides a channel for anything that may come along. Of course the nature of the mediumistic person has to be taken into account, for according to that will be the kind of attraction afforded.

Q. Would the reincarnation of a person who longed for death be delayed?

A. Not necessarily. The longing for death might only be when the immediate or prolonged conditions seemed to offer death as the only release; whereas during the life in question there might have been quite other conditions. The whole life of the person has to be taken into consideration; but who can judge of the karma of another?

Q. It has been said that we were self-conscious when and before this world began?

A. If by "we" is meant the Perceiver, with the accumulated experiences of many lives in other worlds, the statement must be correct; each personality is but a transient and incomplete expression of the Real Man due to the past karma of bodily existence. Our work is to realize more and more our own real nature as spiritual beings, and use the forces we now have in the service of the Higher nature—and that means the service of Humanity in its highest sense.

Q. Then a small portion of our nature has blinded us?

A. Yes—a small and transitory portion which men mistake for the real, and succeed through cause and effect in becoming so immersed in physical existence, while in a body, that all perception of their real nature is lost.

Q. I understand Memory to be a return of impression?

A. It is exactly that. In understanding this return of impression we should consider and apply the Second Fundamental proposition; it states the rule of Law in everything and every circumstance. So many students do not apply this Law of Karma universally enough; it is generally thought of in regard to physical conditions, and perhaps mental, but its operation is found in everything; every fleeting thought or feeling, every casual motion, is a cause and must bring about its commensurate effect. All these causes bring their return of impression outwardly and inwardly, and this whether we recognize the impression or not. Many thoughts, feelings, and

actions which appear to most people as springing up spontaneously, are in reality due to previous causes set in motion. What we call Memory is a re-collection, re-miniscence, or re-membrance of a very few of the life's impressions, yet all of them go to make up the sum-total of the life's karma—all of it established by ourselves. In our present condition the prime necessity is to scrutinize our motives, and *know why* we think, say, or do anything, even the most ordinary. If this course is faithfully followed, we will find ourselves getting control and guiding our thought, words, feelings and acts, as well as preventing the recurrence of many detrimental returns. There is more to the regaining of the "memory of the past", but as an efficacious step towards knowing ourselves under Theosophical principles, it is recommended.

Q. Does Theosophy speak of prophecy?

A. "Prophecy" is the power to foresee effects, the causes of which have already been established.

Q. In the Chapter it says, "Even a Buddha or Jesus had first to make a vow". Please explain.

A. We know that if one desires to accomplish anything he must determine to do it and persistently follow the steps that will bring it about. There was a time when Buddha or Jesus was an erring, sinning mortal; the time came when he learned about "the Self within", and feeling the stirrings of his higher nature, vowed to make that the living power in his life. The motive in such case is not merely that he shall attain, but that he may be the better able to awaken and raise up a humanity which in ignorance creates its own misery. The Masters of Wisdom did the same, and through the Theosophical Movement point out the steps that must be taken by all who would follow in the footsteps of the Saviors of Men.

THE DREAM OF LIFE*

Dream, wherein the Self is mirrored, has two powers,—to extend and to envelope; enveloping the habitual self and its world, it extends a new self and life instead.

They remain only so long as the dream lasts, and are the mirror-self and the mirror-world; nor, when one has awakened from one dream, are they ever the same in another dream.

The mirror-self believes its mirror-world to be real; but the habitual-self knows them both to be unreal.

The habitual-self believes its habitual-world to be real; but the supreme Self knows them both to be unreal.

The supreme Self knows its oneness with the supreme Eternal; and sees nothing apart from the Eternal except the unreality of all else.

(From the Vakyasudha.)

* Reprinted from the "Oriental Department" papers, November-December, 1895.

QUERIES AND ANSWERS*

WE are asked by a "Subscriber" in America to "comment" upon a curious report in the *Chicago Tribune,* which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented "dodge" to detect the real nature of the "mango-tree growing", "boy and basket" performance and other like phenomena produced by Indian "jugglers", and an alleged "scientific" explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article "IT IS ONLY HYPNOTISM"—(is it *only that?*)—pretends to let the cat out of the bag, and the "Chicagoan" interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

"HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM".

FRED S. ELLMORE, A YOUNG CHICAGOAN, DEMONSTRATES THE TRUTH OF HIS THEORY AT GAYA, INDIA—MANGO TREES, BABIES, AND OTHER OBJECTS CREATED BY THE FAKIR SHOWN TO BE CREATURES OF THE IMAGINATION —HOW A CLEVER SCHEME WAS WORKED.

"Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity."

Well, he might, no doubt, but for two trifling facts: (*a*) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or "Secret Illusion"; and (*b*) had not the Theosophical Society existed for over fifteen years to tell the "Ellmore" tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called "jugglery". It is over ten years ago that all such phenomena—the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as "psychological tricks", to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and class-mate, Mr. George Lessing—one "an

* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1890.

enthusiastic photographer", the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: "We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stand a small earthen bowl, and across his knees lay a strange looking musical instrument.

"Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground, we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat.

In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have *we* any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* "Maskelyne and Cook". For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all, we ask them why they call the "juggler" a "fakir"? If he is the one he cannot be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in

India, a *jadoowalla* (sorcerer) and a "producer *of illusions,*" whether Hindu or Mohammedan. As a genuine juggler, *i. e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these "jugglers" are not sleight of hand conjurors. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism?* This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and "Mahatmas" to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree—may well give us the right to call it the greatest mental miracle possible; a "psychological *trick*"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is *only* Hypnotism", you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only *a purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *gupta-maya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler".

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism", all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes;* it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism". The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or

* *Vide* "Isis Unveiled" i, 73, 495, *et seq.*

manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though that gaze did "take in every man" "from sole to crown". No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination;* and to claim for them anything else would amount to teaching *supernaturalism* and miracle; *i. e.,* an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know.*

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.[1]

FROM THE SECRET DOCTRINE*

The *Primordial Atom* (*anu*) cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. (See Addendum to this Book.) That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist.

[1] Additional corroboration of occult teaching is given in a pamphlet entitled "Materialism, Agnosticism, and Theosophy" issued by the *Pacific Coast Committee for Theosophical Works*: "In connection with this very point (*i. e.*, nebulæ), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulæ, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice . . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope, was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulæ would seem to point directly to the conclusion that some other force than gravitation was the active agent."

* From the Original Edition Vol. I, p. 148; see Vol. I, p. 172 Third Edition.

AROUND THE TABLE

THE Family were just home from a Theosophical Meeting and sitting around a little grate fire in the living-room, for the ride home through the lowering autumn night had been a trifle chilling. Doctor had been speaking of what he called the "interminable" questions and comments of one man in the audience, during the "question and answer" session that had followed Mentor's lecture. "Why, he could have said all he did say in twenty words, instead of consuming the better part of twenty minutes", declared Doctor, with an emphatic nod.

"Hold on now, Father," laughed Spinster. "That man didn't use up *ten* minutes in all, to say nothing of twenty. I know he was tiresome; but the fact that Mentor was so patient with him and gave him as much time as was given ought to show us that this questioner was sincerely trying to learn something. I notice", she added, with a little laugh, "that Mentor doesn't permit everybody all the time they want to 'show off' in"!

"Well, perhaps you're right, Spinster", chuckled Doctor. "But it seemed like a good full twenty minutes to me—how do you account for that, Mentor?" turning to his old friend who moved quietly back from the fire as Doctor spoke.

"Time is an illusion caused by the procession of events before our consciousness", quoted Mentor. And he added earnestly, "That is what H. P. B. said; and the proof of its truth may be found in the facts of our own daily experience. For example: the incident you and Spinster are discussing occupied just twelve minutes by the clock—I was facing it, and noted the time because I was afraid the folks might get tired if the affair continued too long".

"Then we both were wrong about the time", said Spinster—"both Doctor and myself".

"I should have said *five* minutes", remarked Mother from her corner close up to the fire. "The discussion seemed all too short to me".

"There you have it", declared Mentor, with a smile at Mother—"an incident that occupied twelve minutes of what we call time. Mother enjoyed every word of the discussion, and the time 'flew', as we sometimes say. Spinster was interested, got something from it, and places the length of the discussion as ten minutes. Doctor found it tiresome—we have been over that ground together more than once before—so he thought the affair 'interminable', and places 'interminableness' at twenty minutes!"

There was a laugh at this, Doctor heartily joining in, for he enjoys a rap at himself as much as at anyone else.

"Then time is *the way we feel* about things, isn't it?" asked Mother—"and that's why people sometimes say, 'I don't feel old', or again, 'I *feel* as old as the hills today'."

"Exactly", replied Mentor, with a nod. "That's just it. Of course, there is such a 'thing'—to use a word—as *duration;* but that is something quite different from our usual concept of 'time'. Time 'flies' or time 'drags' in accordance with the way we feel, or the point of view we take. When we are having a 'good time', the time flashes quickly by; when we are 'bored to death'—and I hope *we* never are—it seems as if the hours would never pass."

"Isn't that just so!" affirmed Doctor. And he added reminiscently, "I remember when I was a little boy how the long school vacations, much as I loved them, used to 'drag', as August came and slowly, Oh so slowly, passed away. But the last scholastic vacation I ever had—equally as long as the childish ones—was gone before I knew it, or had done half what I had planned to do."

There was a pause in the talk, while the fire murmured sleepily, and a vagrant puff of wind scratched a rose vine against a window. These vacations of a former day bring their memories to us all!

"Don't our experiences in dreams sometimes cast a light on this illusion of time, Mentor?" asked Spinster. "Seems to me we often experience many time-consuming affairs as dream, although our sleep may have been short indeed".

"Undoubtedly", was the reply. "We have all heard the stories of those who dreamed of years of travel in many lands, journeyings and experiences covering months and years of time in the dream—yet a few moments of sleep covered the whole affair. It's a relatively common experience", he added, "and in itself proof of the nothingness of 'time', as we know it.

"Man is the Eternal Pilgrim, beginningless and endless, always conscious and acting on some plane of being—of which this physical life is, in a sense, the smallest part. Yet we would take our petty measuring stick of personal 'time' as a standard by which to set limits to the infinite! How ridiculous, once we begin really to think at all!"

"Always NOW, isn't it, Mentor", said Doctor. "The past is made up of old, used-up 'nows', and the future depends upon our present use of 'now'."

"Yes, Doctor", broke in Mother quickly, looking up at the clock with a smile, "and right *now* it's eleven by the sentinel up there—and that is no 'illusion' I assure you."

"Maybe we'll dream our long journeys to foreign parts tonight", said Spinster, sleepily stifling a yawn, as the Family rose and prepared to depart bedward.

"Be sure to come back in the morning anyway", chuckled Doctor. "We need you to pour the coffee."

ON THE LOOKOUT

There has been sent to the Lookout for review a copy of "The Imprisoned Freeman." The author, Helen S. Woodruff, writes interestingly in the *O. E. L. Critic* of the purpose that inspires her—the amelioration of the conditions of convicts. With the motives of the author, no less than with the prisoners who are abused by the State (which is to say by *ourselves* so far as any of us assents to or supports such abuses), we are in profound sympathy. We do not speak of the literary merit of the book, or of its interest as a novel, however great that interest and merit may be. Like the author, we believe in the novel with a purpose, and that some good, doubtless here and there much good, may accrue from sincere efforts for the bettering of the conditions of those who suffer, whether in this life criminals or innocent persons. Said H. P. B.:

> "Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. But, in our quality of Theosophists, we cannot engage in any one of these great movements. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do."

The reason for this is not far to seek. No one of these ameliorative movements, howsoever noble in its purpose and sweet in its motive, can be enduringly effective because it does not remove the cause; it only washes away some of the evil effects of bad causes. "Although," wrote Mr. Judge, "philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. Merely healing the outside will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. *What is wanted is true knowledge of the spiritual condition of mankind, his aim and destiny.*"

We do not think a reading of *The Imprisoned Freeman* would give any well-intentioned but otherwise ignorant person any knowledge as to the cause of crime, of brutality, whether on the part of prisoner or jailer. There is no teaching of *Karma;* no pointing to the universal reign of Law and that each is reaping what he has sown; no "distinction of cause and effect;" no explanation of inequalities. Human justice is accused, humanity's victims sympathized with—that is all. Nor do we think any prisoner would be helped by reading the book. On the contrary it seems to us he would only be made more bitter, resentful and revengeful over his hard lot. Misplaced sympathy is responsible for a lot of crime in this way. "Our widely varying deeds have often a common source." That source is action based on ignorance of our real nature and the real nature of this universe. We like much better Dr. Stokes' work as individual and as Theosophist, for we cannot imagine the prisoner, the warden or the keeper or the friend who would not be helped by the *O. E. L. Critic,* if he read it with any desire at all to help or to be helped in the relation of society and offender against society. This is because Dr. Stokes' work is that of understanding as well as sympathy. "It is not easy to do good," as Dr. Stokes well knows, however great our aspiration and understanding. This is because of the false understanding in the minds of many prisoners and many would-be helpers. Self-pity, the bane of sinners, and sympathetic ignorance are very closely related. We oft-times sympathize with the miseries of others solely and only because our imagination tells us we would sympathize with ourselves were we in the like case. This is neither true wisdom nor real charity.

The issue of the *Literary Digest* for September 14 contains extracts from many letters of soldiers—intimate recitals to loved ones at home of the inner struggle and the inner enlightenment. All of them portray in some degree that "communion with the Self" which is the theme of all the great Teachers of the race; all of them illustrate one and another of the stages of the *Mahabharata*—the great and holy War of the Soul—of which the *Bhagavad-Gita* is an episode; and the letters of these *Arjunas* of our own land and our own generation should help all sincere students the better to comprehend and to apply the immortal teachings of *Krishna*—the Higher Self in each. Place of honor is given in the extracts to that of one of five sons of a widow whose own story is given in full in *The American Magazine*. This boy, prescient of his own death (he has since been reported as "missing"), writes to his mother:

> "Before you read this last message I may ever write you, please recite the beautiful quotation, beginning, 'Those who are wise.'
>
> "Feel braced, mother dear? I wish this letter could reach you before you hear that I am gone, but that cannot be. I have volunteered for a service that means certain death or capture, and I feel that the All-Father will grant death as my portion. I can't tell you what the service is, but a fine bunch of men willingly offered to do what may save the lives of many, and I gladly go to meet death with them."

No student of Theosophy need be told that the passage referred to is the commencement of the sacred utterance of the second chapter of the *Gita*: "Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be. As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame entereth into others which are new." The *Digest* gives the citations practically in full, and the edition used is the rendering by William Q. Judge. Who shall say that this soldier boy's letter may not be as fruitful as the sacrifice for which he volunteered his life, and that it, like his deed of derring-do on the battle-field, "may save the lives of many" by bringing to their soul's notice the great teachings of Theosophy?

Algernon Blackwood has published a play called *"Karma,"* and the book reviewers (the play is for reading rather than for the stage) are having fun with it and its author, a well-known figure in literature. The value of the treatment from a teaching standpoint is indicated by the fact that it is a "love" episode running through three lives instead of one—perhaps we should add the word "courtship," since the average "love" seldom goes beyond the bourgeoning stage; the experiences of mundane existence usually acting as a killing frost before the full flower of even human affection is reached. Nevertheless the play and the screeds of those who use it as a target for their literary arrows have their value. There is no musical or artistic or philosophic value in the screech of a locomotive, but it has an awakening and a warning value to the idle, the careless and the indifferent and the engine-man who watches the level crossings and fails not to pull the escape-valve saves many lives. Mr. Blackwood, if he likes, may appropriate to himself the analogy of the engineer; and the critics—

Quite in the same order of a fillip composed of a mixture of "occult" ingredients is *"The Eyes of Youth,"* now enjoying an incarnation which has endured for more than a year at the Maxine Elliott Theatre in New York City. The heroine is offered choice of three "lives" in this case—one with a young but impecunious suitor; one with a wooer old and wealthy and of course selfish; and a third who is just a suitor. *Gina* has a wonderful voice which she longs to cultivate and at the same time longs to

care for her brother and sister, young and helpless. In the midst of her perplexities enters a "Swami" who offers to show her the way, which he does by means of sage remarks and a magic crystal. *Gina* lends her ears distractedly to the Swami's words but her eyes are concentrated in the crystal wherein she hopes to see the future without having to experience it. Her "lives" with the several aspirants for her hand are visioned in the mirror and she recoils properly horror-stricken. Her child-like innocence leads her to ask the Swami: "I'd like very much to keep this mirror. *Is it for sale?"* The Swami gives her the mirror so that she can "help others." *Gina* repeats the Swami's words: "Learn to aspire in the spirit. Learn to aspire in the spirit," and turns to the impecunious youth, sighing, "Don't ever leave me, Peter." As the theatre is crowded night after night it is to be presumed that the intelligent audiences find in "The Eyes of Youth" that instruction in the mysteries of life and being that they also long for, and become qualified aspirants for occult preferment—to the delight of the "swamis" and other adepts and initiates who are waiting to receive them at well-advertised addresses. "The fakir and the charlatan," wrote a real Master many years ago, "are the natural shield of the true Adept."

If the stage and the writers are now finding in "occultism" material for the one and "copy" for the other—the highest values conceivable from the respective standpoints—science and scientists are also being irresistibly drawn by the same magnet, and also are seeking to exploit it for their own purposes "esteeming the enjoyment of the objects of their desires the supreme good." We hear less and less of "atoms" and "molecules" and "elements" in the ceaseless search to discover what "matter" is. That search has been pushed so far that "matter" has disappeared. It is a misnomer, a mere "phenomenon." What we are to consider now is "points in space"—mere "centers of force." These are "charges of electricity." An "atom" is "a system of electrons positively and negatively charged revolving in their respective orbits very much as infinitely small solar systems." All "matter" is made up of differing combinations of these solar systems in minuscule. Professor McLewis of the University of Liverpool goes so far as to indicate in *Science Progress* of London that matter, electricity and the electron are one and the same thing. "It is impossible," he says, "to define the one except in terms of the other." Students of Theosophy, who find themselves vaguely uneasy over radical statements in *Isis Unveiled* and the *Secret Doctrine,* lest they be in contradiction with "science," may now be comforted: science says the same thing now that H. P. B. said 40 years ago about the constitution of "matter." As time goes on science will have still more to say in "confirmation" of the teachings of Occultism and the signs of the times point emphatically to the fulfilment of H. P. B.'s prophecy that in the twentieth century the *Secret Doctrine* will become the text-book of science. The *Purusha* and the *Prakiti* of the *Bhagavad-Gita* will in the not far distant future take on a new meaning in both orthodox religious and orthodox scientific minds and the world-old Wisdom-Religion turned to as something more than a dogma or a subject of derision. It will be found to be a "working hypothesis" that will work because it will solve the mysteries of both "matter" and "mind," and "electricity" everywhere and all the time will be found to be their manifestation.

Death, whether in battle or otherwise, is not without its compensations to the departed. They are spared the infliction of a vast amount of theological twaddle that the living have no means of escaping. The medicine men of the various tribes of sects are now discussing zealously what happens to soldiers killed in battle. Cardinal Mercier has said that "without

any doubt" in all such cases "Christ crowns his military valor and death assures the safety of his soul." He goes on, "must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?"

Dr. Norman MacLean and J. R. P. Sclater, grim Scotch divines, come forth cannily with a book called *God and the Soldier,* and naturally do not hesitate to speak for both. They advise prayers for the dead. British clergy are talking feelingly of the re-introduction into the Protestant churches of the Eucharist, the beneficial powers of the Crucifix and intermediary services for the slain in battle. Donald Hankey, speaking to the troops, says, "Men, if you are wounded it is Blighty; if you are killed it is the Resurrection." Then a kiltie asks, "Parson, do you really believe that every soldier who dies in battle goes to heaven?" An "honored minister of the Church of Scotland" answers the unvoiced query of thousands: "If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead also are on the same great stream of life as we are. And they, too, need the shepherding and shielding of God." Good logic, if only the major premiss were intact: "If prayer be the mightiest weapon in our hands." Aye; *if*—

Dr. Campbell of the People's Church of London, first in flux of words and therefore widely popular and renowned, is sure, very, very sure, that God can not be less just and kindly than ourselves, and would we not forthwith consign to bliss the souls of our dear dead, stretched upon the silent bivouac in our defense? Rev. Reynold E. Blight, speaking on October 6 in the Church of the People in Los Angeles, tells all and sundry with that authority which only a certified public Accountant and the Deity whose books he audits can be presumed to have: "The soldier who goes over the top wins heaven by his death. Heaven is not a locality with material streets and physical conditions, but a state of blessedness, of enlarged consciousness, of reward for work well done, and of splendid opportunity for future achievement." While Prof. Lodge, in *Raymond,* upon direct advices "from the other side," is likewise sure that heaven is very satisfactorily material and is comforted beyond measure, though not beyond words, that heavenly bricks are there in plenty for the habitations of the soul, and heavenly cigars and other creature comforts are provisioned, though, alas, not of the brand and aroma that we have been accustomed to here below.

Commenting on these religious *hors d'oeuvres,* Mr. W. T. Ellis, in writing on religious conditions among the armies, says, "Conventions have lost their grip. Nobody cares a 'cootie' for orthodoxy as such. Old usages and old creeds seem to have succumbed." All things, says *Current Opinion,* from the very existence of a Supreme Being to the right of a church to exist, have come up for revaluation, and no subject, it seems, is more earnestly discussed than that of the fate and the state of the dead. Mr. Ellis is himself in favor of prayers for the dead, though moved thereto, we gather, by the consideration that they stand in need of them. His sympathy makes him say, "Heaven is not a place where men cannot sin, but, rather, a place where they do not want to sin. And we cannot err in that—in asking for our beloved dead that they may never more want to sin."

Upon all these ideas, due to the stimulation of war upon our conceptions of the profoundest things and themes, the Philadelphia *Presbyterian* turns its dour orthodox eyes, and unrelentingly calls them "the errors of the ages." Mr. Ellis, it says, "is a Presbyterian elder, and fidelity to vows would suggest a different occupation. He has gathered up the errors of the ages, all of which have been exploded, and tries to make out that these are the

beliefs of the nations and armies now, and will be the prevailing faith of the new era to follow the war. He does not claim these as his own personal belief. But he circulates these errors without contradiction, and that is an effective but sneaking way of endorsement. But his statements meet with strong contradiction and challenge in the testimony of such men as Gypsy Smith, Chaplain Tiplady, and other evangelical workers." Necessity makes strange bed-fellows, and hard indeed must be the case of the Philadelphia *Presbyterian* when it is forced to avail itself of the unpredestined aid of "Gypsy" Smith and Chaplain Tiplady.

Contrast with the foregoing *potpourri,* the sane, elevated and noble conceptions advanced by Mr. A. P. Warrington, the head of the American Section of the Theosophical Society of which Mrs. Besant is President. Speaking on the subject of *The Door to the Inner Life,* Mr. Warrington said:

> "The inner life is the spiritual life, and the spiritual life is the real life of man. The outer life is only a phase, a temporary condition wherein a part of the consciousness of the real man is focussed. The men who are offering their lives in the trenches today are coming into an experience of something so grand and huge and profoundly impressive that they have not the words to describe it. *They know not what in reality it is,* but they have *simply touched the common life of the souls of men,* the inner life, the life beautiful, and this has been *brought about through their sacrifices in service.* More real spiritual progress will be made for the good of the world at large through this war than mankind has begun to realize yet; and strange as it may seem, war also is a door to the inner life. It awakens men to the deeper realities."

Everyman's Chemistry by Ellwood Hendrick, and from the press of Harper & Brothers, pleases us immensely. Great as we can see its informative value to be to the everyday man in the street, we believe it is still more interesting to the student of Theosophy. It is pleasing and clear in style and content and entirely free from cant, pretense and the attribution of any species of infallibility to modern theories and modern knowledge. In all these respects the book is truly scientific—far more so than any of the apostles of modern speculation we have read, and it has been our unfortunate duty to read most of them. The writer of "Everyman's Chemistry" is under no illusions himself and consequently the lay reader is in no danger at his hands. Theosophists should find much of value in the book for two reasons quite aside from the instructions contained in its pages. In the first place because it will open their eyes immensely to the stores of practical occult knowledge hidden in the *Secret Doctrine* and the other writings of H. P. B. which students have for the most part swum in or sailed over rather than drunk, for they will find confirmation in abundance of the general statements of H. P. B. as well as see that modern research and laboratory methods are at best but blind applications of the principles she taught, while we, students, have the principles but make no applications of them. In this respect the scientific student is an example to any theosophist in that the former works diligently with few instruments while the theosophist, for the most part, works little though abundantly equipped. Secondly, it will give to the theosophical student some of that wholesome and sincere respect which H. P. B. had and often testified to for the genuine scientific student, and perhaps give us a little more inspiration and zeal to busy ourselves in the Great Science which we profess to believe and study.

Students of Theosophy, who, like the early Christians, are always looking and longing for some great event that shall free them and the world from all their weaknesses and all their sins, might profit by some comments on "Fiction and Life" in a recent newspaper editorial. Says the writer (in the Los Angeles *Times*):

> The chief reason for the reader's interest in the characters of the hero and the villain is that they represent to him the clash of the good and evil forces constantly going on in his own heart. Every now and then there is published a book in the mystic strain, wherein the hero is made to pass through all manner of trials, temptations and initiations from which the author always brings him out victor over his lower selfhood. Readers of fiction sometimes imagine that they too might be masters of fate if life should offer them such definite choices as are presented to fictitious heroes, if their own issues were pointed out to them with equal clarity. *It is probable, however, that this feverish desire for a great test of one's power is only another method of trying to escape the common responsibilities of everyday existence.* As a rule, life's battles are neither fought nor won within a few days or weeks or months. Few of us are strong enough to struggle valiantly with big issues or to make supreme sacrifices, hence we are not called upon to do so. Yet every day in every life calls for its own small sacrifices; every hour brings its own problems to solve; every minute there confronts each of us some little evil to conquer; every second presents a duty. It is by dealing heroically with these apparently insignificant issues, by "being faithful in a few things" that mastery is attained and that one "becomes ruler over many things."

We have on every hand students of the "mysteries" who long for the hidden way across the threshold, who desire communications from Masters, who are seeking "initiation" and who "watch and pray" for some sort of a "coming Savior"—and who could not be trusted to close a door and do it properly. We have theosophical cooks who spoil the broth, theosophical bakers who spoil the bread, theosophical students who neither study nor work. Of theosophical parasites, theosophical beggars, theosophical tramps always looking for something to do and never finding it, of theosophical "professors" who profess much and practice not at all—of all these we have an abundance: "The poor ye have always with you." They are learned in treatise and parable and can recite you the story of the prodigal son with endless variations, but its practical application to them spells only a return to the "father" for another slice of the fatted calf. The "enemies of mankind" are our own laziness, conceit, and desire to get something for nothing, or at a discount. And then we talk of "karma" and prate of "self-induced and self-devised efforts."